16. The rapid /Scwaa-juices "being sent towards the firmament,[1] are poured forth expressed by the fingers.

17. The swift *Soma-jmces* being cleansed (go to) the firmament without an effort; they go to the abode of the water.

IS. So3iA, who art devoted to us, guard ail our treasures with thy might; protect our home and offspring.

19. The horse of burden neighs, yoked to the sacrifice by the priests, when placed in the ocean.[2]

20. When the swift *(Somd)* fakes his place on the golden seat of sacrifice, he abandons (the sacrifice) of the foolish man.[3]

21. Devoted (worshippers) glorify *Soma*| the well-disposed desire to sacrifice; the perverse-minded sink (into hell).

22. ^Flow, ISDTJ, for LS[T]D&A associated with the lUjiRTTTS, thou who art most sweet-flavoured, and take thy seat on the place of the sacrifice.

[1] *Samudraiti* probably means the *Vasatwari* waters both, here and in the following verse: see Say ana on verse 19.

[2] Sayana takes *yrt (= yadd}* with the first part of the sentence, " When the horse of burden neighs, etc., then thou who art the horse of burden of the sacrifice art placed in the *Tasafiva/i* waters.'*

[3] *i.e.* he does not approach the sacrifice of those who do not worship ; he only approaches the sacrifice of worshippers (Sayana\

* Yerses 22-24 occur Sanaa Yeda, II. 4. i. 11. 1-3, with *dharna&im* for *cedf&sas* (verse 23}; verse 22 also *ibid.* I. o. 2. 4. 6.